THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"*Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.*"—I COR. 3: 13.

No. 47, Vol. LXVII. Thursday, November 23, 1905. Price One Penny.

SKETCHES OF MISSIONARY LIFE.

BY BISHOP EDWIN F. PARRY, RECENTLY OF THE PRESIDENCY OF THE EUROPEAN MISSION.

THE manner of conducting missionary work by the Latter-day Saints is unique and marvelous; and the further one inquires into the details of the method the more wonderful it appears. The remarkable features of this work will be better understood when it is known how it is carried on, and what some of its results are.

At present the great majority of Latter-day Saint missionaries who are sent out into the world are young men, ranging upward from sixteen years of age. They are selected from all avocations of life. Some are farmers or farm-laborers, sheep herders, or followers of other common occupations; some are mechanics or mechanics' assistants; others may be clerks, book-keepers, merchants, or school teachers, while a very few are lawyers, doctors, or other professional men. But many of them are so young that they have not begun to follow any regular pursuit. Some of the latter may have received a fair common-school or even collegiate education, while others are called from remote parts of the country, newly settled, and where the educational advantages are but meagre. None are trained especially for the ministry outside of what teaching they get at home, in the Sunday schools, Church schools, and Improvement associations.

Generally, when called, these young men are given only a short time for preparation before taking leave of home—usually a few weeks, sometimes only a

few days, and in some instances only one day. They are sent with the expectation of bearing their own expenses to their fields of labor, wheresoever they may be called, whether to the adjoining States or to the far off islands of the southern seas; to the sunny south or the dark and frozen regions of the Arctic circle. Except in countries where it is possible to carry on missionary labor "without purse or scrip," they are also expected to support themselves with their own means while away from home.

It is a notable fact that there are but very few young men called to take missions who decline to go; and very frequently men whose circumstances apparently might justify them in being excused accept the call, trusting in the Lord to overrule circumstances in their favor and thereby enable them to respond. Those who thus place reliance in the Lord are not neglected by Him. Invariably the way is opened for the accomplishment of the duty imposed upon them.

It is also remarkable how willing many young men are to accept the call to go out into the world to promulgate the Gospel, fully understanding that they are expected to preach in public as well as to teach in private, when in the majority of instances they have never made the first attempt at public speaking. Such willingness is an evidence of great trust and confidence in the help to be received from the Lord. In going out they may not all have a knowledge of the truth of the Gospel they go to advocate, but faith is implanted within their hearts in a sufficient degree at least to cause them to start upon their missions. The testimony of thousands of such young men who have thus gone out and returned with a perfect knowledge of the truth of the Gospel, is strong evidence that such confiding faith is by no means exercised in vain.

Invariably when missionaries have gone forth in response to the call of the Priesthood and have faithfully, and in strict obedience to instructions received, performed their duty, they have been enabled to fulfill honorable and useful missions. They have been abundantly blessed of the Lord, helped in their efforts in a wonderful manner, and often miraculously preserved from threatening dangers, and led to take a course that brings about the most satisfactory results from their labors.

It is not an infrequent occurrence that, when a man is called to take a mission, temptation is at once presented to him to make excuses; and he can see many apparently good reasons why he should be excused from the obligation; and here begins his first struggle. A striking illustration of this is conveyed in the following narrative:

Several years ago a man of very moderate pecuniary circumstances, and who had a family of small children dependent upon him for support, was engaged as a common laborer on the railway. One night he had a dream that impressed itself upon his mind. All that he could distinctly remember of this dream was that he received two letters, the contents of which he did not know. One letter, he understood by his dream, was from the manager of the railway company for which he was working, and the other from the President of the Church, who at that time was the late John Taylor.

The man felt that this simple yet unusual dream had some significance, though he could not at the time satisfy himself as to its meaning. Pretty

soon, however, it was made clear to him, and he was led to acknowledge that it was an inspired dream given to prepare his mind for what was coming. Word was conveyed to him from one of the railroad department managers that he had been selected to occupy another position in the employ of the company, where his work would be more agreeable and he would receive a larger salary. This was indeed joyful news to him, as he was then with his small earnings, having a hard struggle to make a livelihood for himself and his family. Almost simultaneously with this welcome message came a letter from the President of the Church, stating that he had been selected to take a mission to a far distant land, and asking him if he was willing to accept of the call. Here was a temptation placed before him. The questions that for a time perplexed him were: should he respond at once to the call to fulfill a mission? or would he not be justified in excusing himself for a year or two, and by so doing, with his advance in wages, save means to support himself and family during his absence? However justifiable the latter proposition appeared to him, he rejected it and decided to accept the mission. He fulfilled it to the best of his ability, and in later years testified that he was better off financially than he would likely have been had he remained with his former employers and received the advanced wages offered.

A similar instance to the one just narrated was that of a young man who recently filled a mission. After receiving his call to go upon a foreign mission, he sought and secured work in a mine. By this employment he hoped to raise sufficient means by the time set for his departure to take him to his field of labor, and, if possible, something towards paying his expenses while absent. The work he received about the mine was ordinary labor; but his employers soon learned that he was a trustworthy man, and just about the time when he had promised to start upon his mission an offer of a better position with good wages was made to the young man. Under other circumstances he would gladly have accepted such a tempting offer; but he had already given his word that he would accept the call into the Lord's vineyard, and he was determined to keep his promise. He refused the situation so kindly offered, and went upon the mission assigned him. He lost nothing in the estimation of his employers by this course. He had been straightforward with them from the first, having informed them of his intention to leave at a certain time, and of the object he had in view when he applied for work. So well pleased were they with his services that they assured him he could get employment from them on his return if he desired it.

Some few years ago an Elder in the Church entertained the desire to some day fulfill a mission abroad. He did not feel that he was in a condition financially to go at that time, as he was in debt to the amount of some twenty-six hundred dollars. He calculated that if he was fortunate in his affairs he would be able to pay his debts in the course of a few years, and would then offer his services as a missionary. Before he had an opportunity to pay any of his debt he was called to take a mission to Europe. He at once made up his mind that he would try to go, trusting in the Lord to prepare the way for him. He went upon his mission, and before his return his wife had the whole of his indebtedness paid off. His business was that of a farmer, and, although during his absence his work had to be entrusted to more or less dis-

interested parties, his farm yielded better returns than his neighbors' farms. He acknowledged that the Lord had certainly blessed him for his obedience to the call made of him. Besides this, he enjoyed better health while away from home than he had for some years previously. He has recently returned after fulfilling a useful mission, feeling thankful for the privilege of going abroad in the service of the Lord.

Some who have been asked if willing to perform a mission have suggested that their call be postponed for a certain length of time in order to become better prepared. A number of such missionaries have been heard to admit that it would have been better for them if they had accepted the call at once; and some have, after asking for an extension of time, changed their minds and reported themselves ready to go without availing themselves of the time given for preparation, finding that the longer they remained the further they were from being ready.

The late Apostle Parley P. Pratt, in his "Autobiography," relates that upon one occasion he hesitated before starting upon a mission that had been assigned him. He was in debt, and was building a house, and desired to finish it before leaving. Before it was finished the house took fire and was burned. Elder Pratt then decided at once that he was ready to fulfill his mission. He looked upon his misfortune as a rebuke for not responding when first called. Upon deciding to go, his friends came to his assistance, his debts were cancelled, and thus his way was made clear to perform his duty.

[TO BE CONTINUED.]

SOME STRIKING QUESTIONS.

"HIGH GRADE" MINISTERS UNABLE TO ANSWER SOME PLAIN QUESTIONS.

THE Saturday evening *Post* of September 2nd, published in Philadelphia, had for its opening article a paper by Senator Albert J. Beveridge, entitled, "The Young Man and the Pulpit." It is a very fine contribution to the popular paper, and the whole of it is well worth reading. It deals largely with the necessity for a living faith and a return to the fundamental principles of the Christian religion. It deplores the lack of vital influence in the various sects, and shows the need of sure ground on the great questions of immortality and man's relation to Deity.

We have not space to review the article in its entirety, but we desire to draw attention to a few paragraphs which contain questions put by a prominent citizen with excellent opportunities for investigation, to every young preacher whom he met during a summer vacation, and a number of "high grade" ministers, every one of whom had had unusual success with fashionable congregations. All of them, however, had noted an absence of real influence upon the hearts of their hearers, but did not seem to suspect that what they called "the decay of faith" was not in the world of men and women, but in themselves. Here are the questions:

First: "Do you believe in God, the Father; God a person, God a definite intelligence—not a congeries of laws floating like a fog through the universe; but God a person in whose image you were made? Don't argue; don't ex-

plain; but is your mind in a condition where you can answer 'yes' or 'no'? Not a man answered 'yes.' Each man wanted to explain that the Deity might be a definite intelligence or might not; that the 'latest thought' was much confused on the matter, and so forth and so on."

The second question was: "Do you believe that Christ was the Son of the Living God, sent by Him to save the world? I am not asking whether you believe that He was inspired in the sense that the great moral teachers are inspired—nobody has any difficulty about that. But do you believe that Christ was God's very Son, with a divinely appointed and definite mission, dying on the cross and raised from the dead—'yes' or 'no'? Again not a single answer with an unequivocal 'yes.' But again explanations were offered, and in at least half the instances the sum of most of the answers was that Christ was the most perfect man that the world has seen and humanity's greatest moral teacher."

Then came the third question: "Do you believe that, when you die, you will live again as a conscious intelligence, knowing who you are and who other people are?" Again not one answer was unconditionally affirmative. Of course that could not be known positively. On the whole, they were inclined to think so, but there were very stubborn objections, and so forth and so on."

That the condition of mind exhibited by the preachers to whom these questions were propounded fairly illustrates the normal condition of the great mass of people called Christians, many of them occupying the pulpits and preaching what they call Gospel, must be admitted by every honest investigator. But if these questions had been asked of "Mormon" Elders, whether leaders in the Church of Jesus Christ of Latter-day Saints or young and inexperienced missionaries, traveling in the world, there would have been no negative, doubtful, or indefinite replies. A fervent and positive "yes" would be the response of every true Latter-day Saint, whether holding the Priesthood or being but lay members of the Church.

One of the doctrines held as an essential part of "Mormonism" is faith in a personal God, of whom Jesus Christ was "the express image," man being also in the same likeness and form, speaking in a general way. For this belief that system has been held up to ridicule by the devout exponents of the different sects in Christendom. Sermons have been preached, lectures have been delivered and numerous pamphlets are now in circulation, denouncing and deriding the "Mormons" for believing in such a God, the commonly proclaimed theory among "Christian" ministers being that God is a spirit, spirit is immaterial, therefore God has neither body, parts, nor passions, no extension, no limits, filling a boundless universe, and yet occupying no space.

Against that incomprehensible notion—a revival of bygone heathen philosophy—the Church of Jesus Christ of Latter-day Saints raises its protest and proclaims that the God of the Bible is the true and living God, the Father of the spirits of all mankind, an individual, a perfect personality, an Almighty Spirit, dwelling in a spiritual but corporeal body. When Joseph Smith, the prophet of the nineteenth century, received his first great manifestation from on high, the Father and the Son appeared to him in a glorious pillar of light, and he beheld them in their splendor, the Son being in the exact likeness and

image of the Father. There is no dubiety in the minds of the Latter-day Saints on this question, for by the Spirit of truth which reveals God to man, they know that God is their actual Father and that Christ is their veritable Redeemer.

Another fundamental principle of "Mormonism" is that Jesus of Nazareth was and is the Christ, the very Son of God, the first-begotten in the spirit, the only-begotten in the flesh; that He was appointed before the foundation of the world to be the Redeemer, and that His death on the cross was an actual blood atonement for the sins of the world; that through the atonement the human race who die because of Adam's transgression will be raised from the dead and judged according to their own works. Also that through the same atonement remission of sins will come to every individual who receives Christ by faith in Him, which comprehends obedience to His commandments. And they know that through faith, repentance, and baptism by immersion in His name, remission of sins has come to them, and by the Holy Ghost sent from Him to the cleansed and penitent soul, knowledge of His divinity and communion with the powers on high are received as a reality.

A further essential doctrine of "Mormonism" is the conscious, intelligent, immortal existence of the spirit of man after the change we call death, and the resurrection of the body, quickened by spirit for the eternal habitation of the ego, never to see corruption. The Latter-day Saints have a similar testimony in their souls concerning immortality and the future life, to that proclaimed by Job as contained in chapter nineteen of that book. There is no doubt in their minds concerning this matter. The conviction of their immortal future has become so strong that it is a part of their very existence. They therefore live as eternal beings, preparing for everlasting progress and development in worlds without end. It supports them in the present, it encourages them for the future. Theirs is a living faith, manifested in works and becoming a power in their souls as individuals, which will be manifested in their labors as a community.

"Mormonism," as it is nicknamed in Christendom, will thus become mighty among the nations, to the casting down of tradition and false philosophy, and the establishing of vital religion in the hearts and lives of mankind. It will supply the great lack of the times—a religion with a real God, a living Christ, a present redeeming spirit, and an organized Church with all the principles, rites, ordinances, priesthood, gifts, blessings, manifestations, and unity of purpose that were the characteristics of the primitive Church of Christ, of which it is a reproduction.

The great purpose and object of the bringing forth of the Book of Mormon in the latter days are, as declared in its title page, "the convincing of the Jew and the Gentile that Jesus is the Christ, the Eternal God, manifesting Himself unto all nations"; that the atonement is a fact; that every prediction made by holy men of old concerning the coming and kingdom of the Redeemer will be fulfilled; that the systems which men have invented shall perish, Satan and his hosts will be bound, Christ will be King over all the earth, and God the Father will be supreme, and will once more walk with man, who, immortalized and sanctified, will behold the Father's face and dwell in His society for evermore.—*Deseret News.*

THE VASTNESS OF SPACE.

MANY are the interesting speculations which one can indulge in regarding the never-ending reaches of time and space, speculations, which, however, always end in one's being lost in the vast infinitude.

Camille Flammarion, the celebrated French astronomer, endeavors to give an idea of the infinity of space, by describing an imaginary journey to the uttermost confines of the visible universe. The innumerable worlds that appear all around us, as far as human eye can penetrate space, form a most fascinating subject of contemplation. Mr. Flammarion says:

"Let us go, let us rush with the velocity of light. In a little more than a second we pass in view of the lunar world, which spreads before us its yawning craters, and reveals its Alpine and savage valleys. We do not stop. The sun reappears, and permits us to cast a last look at the illuminated earth—a little inclined globe slowly shrinking in the infinite light.

"Venus approaches, a new earth, equal to ours, peopled with beings in rapid and animated motion. We do not stop. We pass sufficiently near the sun to perceive its tremendous explosions, but we continue our flight. Here is Mars, with its Mediterraneans with a thousand indentations, its gulfs, its shores, its great rivers, its nations, its strange towns and its active, busy populations. Time passes; we cannot stop.

"An enormous colossus, Jupiter, approaches. A thousand worlds would not equal it. What rapidity in its days! What tumults on its surface! What storms, what volcanoes, what hurricanes in its immense atmosphere! What strange animals in its waters! Humanity has not yet appeared on the scene. Let us fly, forever fly! This world, as rapid as Jupiter, girdled with a strange ring, is the fantastic planet Saturn, round which revolves eight globes with varied phases; fantastic, also, appear to us the beings which inhabit it.

"Let us continue our celestial flight. Uranus, Neptune are the last known worlds which we meet in our voyage. But let us fly, forever fly! Wan, disheveled, slow fatigued, glides before us the wandering comet in the night of its aphelion; but we still distinguish the sun like an immense and brilliant star in the midst of the population of the sky. With the constant velocity of 186,000 miles a second, four hours has sufficed to carry us to the distance of Neptune. We fly, still fly—for four years!—before reaching the nearest sun, grand furnace, double sun, gravitating in cadence and pouring out around it in space a more intense light and heat than that of our own sun.

"Let us imagine that we thus sail during 1,000,000 years. Are we at the confines of the visible universe? See the black immensities we must cross? But yonder new stars are lit up in the depths of the heavens. We push on toward them; we reach them. Again a million of years; new revelations; new starry splendors, new universes, new worlds, new earths, new humanities! What! never an end, no vault, never a sky which stops us! Forever space! forever the void!"

"BETTER a cheap coffin and a plain funeral after a useful, unselfish life, than a grand mausoleum after a loveless, selfish life."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, NOVEMBER 23, 1905.

EDITORIAL.

A "SEMI-TEETOTAL" PLEDGE.

At the Church Congress recently held at Weymouth, England, Major-General Mackinnon contributed a paper explanatory of the aims of the Semi-Teetotal Pledge Association, a department of the Church of England Temperance Society. The pledge was, he said, "I solemnly undertake, by God's help, to abstain from all intoxicating drinks, except at my midday and evening meals." "It was believed," says a report of the proceedings, "that the adoption of the pledge by moderate drinkers, which had been heartily welcomed by the clergy, commercial travelers, etc., would abolish the pernicious habit of 'nipping,' and 'standing drinks.'"

It seems that these deliberations were carried on in all seriousness, although this "semi-teetotal pledge" appeals to us as somewhat in the nature of a joke. However, there can be no doubt that these good people were in earnest, and the movement was an honest endeavor to lessen one of the great evils of the day; as such, therefore, it is a praiseworthy effort.

But consider for a moment what a terrible criticism this pledge is on present-day Christian England! Has it come to this that the good and the bad can be so nicely graded that it becomes a virtue to drink intoxicating liquor but twice a day? Is the moral sense of the nation dulled to the ridiculousness of the proposition?

The use of intoxicating drinks for a beverage is a sin against the laws of nature and of God. To drink is a sin, differing only in degree from other sins. What would be thought of a "Semi-swearing Pledge" wherein he who subscribed to it solemnly undertook to limit his oaths to two periods of the day? Thieves might begin their reformation by pledging themselves to steal only twice during the twenty-four hours, and then it should be done in a "professional way" and not in the promiscuous purloining of miscellaneous articles. Would "the clergy and commercial travelers" welcome such a pledge?

The only cure for drunkenness yet discovered is to quit drinking. The heavy drinker is a heavy sinner; the moderate drinker is a moderate sinner. No one can continue to play with fire without getting burned, and that the fire of drink has burned into the people of Great Britain, no observer can

deny. In the home, in the office, on street, tramcar, or train, the fumes of alcohol offensively greet those who do not indulge in its use.

It seems to us that the churches of Christendom ought to grapple more firmly with this terrible evil. There should be no compromise, or half way, half-hearted measures. The churches should say that drinking is a sin, and treat it accordingly. Temperance organizations are now but auxiliary to the churches instead of being vital to them. The greatest work for the promotion of temperance is carried on chiefly by secular societies, when it should have back of it the greatest power that can be secured by moral suasion and encouragement, namely, the power of the Gospel of Christ and the Priesthood of God.

The drink question is a tremendous one. "The drink bill of the country," said a recent temperance lecturer, "is maintaining colossal proportions. The sum spent upon intoxicating liquors is equal to the total amount annually raised by rates and taxes; it considerably exceeds the annual value of all the dwelling houses and business premises of the country, and it is vastly larger than the total receipts from the passenger and goods traffic throughout the kingdom. Such illustrations as these only exhibited the visible results of this lamentable waste. In order to realize its indirect consequences, we would have to penetrate the shadows which lay upon the asylums, hospitals, and ruined homes."

Any man who sells intoxicating drinks cannot long retain his membership in the Church of Jesus Christ of Latter-day Saints. Unless he repents and ceases from his evil ways, he is cast out; and no person who persists in pouring this soul-destroying liquid into his own body can long remain in fellowship with the Church. This firm stand is the only one that can consistently be taken by a Church that claims to preach the Gospel of Christ by divine authority. Is not the dallying way in which the churches of the world treat this great evil more evidence that they are devoid of that divinely vital power which enters into the daily life and shapes it to better ends? True religion is more than singing and praying. True religion should do more than tell of a life hereafter; it should enter into the life that is now and here, and permeate its every detail—spiritual, moral, intellectual, and physical.

The Latter-day Saints of Great Britain are few in number compared with the great population of the nation, but they can do much by their personal example and influence. A little salt that has not lost its savor will preserve much.

The drink demon is abroad in the land, bringing misery, destruction, and death to the inhabitants of the earth. He should not be parleyed with or given any quarter. He should be treated as the uncompromising enemy that he is, and the sooner the churches of the world awake to the realization of this truth, the better it will be for the human family.

CHOIRS AND THEIR GOOD WORK.

SINGING, under the influence of the Spirit of the Lord, may preach the Gospel just as forcibly as the most eloquent sermons, and many of the Saints can bear testimony to the fact that the songs of Zion were the first words that touched a sympathetic chord within their hearts.

This fact ought to be put to good use in every branch of the Church in these lands. Wherever it is possible there should be an organized choir, not necessarily to furnish all the singing for the meetings, but to lead out in learning new songs and melodies and teaching them to the congregation, as also to sing part songs, anthems, etc.

In some of the large branches of the Church a vast amount of good has been done by the Church choirs. We have in mind the choirs at Christiania, Norway; at Stockholm, Sweden; at Copenhagen, Denmark; at Rotterdam, Holland, and some in the British mission. At each of these cities there is a well organized choir, under the leadership of a competent director, and as a result, the singing is a pleasing and distinctive feature of the Latter-day Saints' gatherings. Many people come to hear and enjoy the singing. The members of the choirs invite their friends and acquaintances to the meetings, and if they can sing, they are asked to join the choir and help with the singing.

In this way many who are strangers to the Gospel become regular attenders at the services. They listen to the Gospel as taught by the Elders; they sing the songs of Zion; and soon the truth comes home to their hearts, and they accept the Gospel and cast their lot with the people of God.

In this work of choir organizing and singing, the local Priesthood, Saints and friends may find a wide field of usefulness in helping to spread the truths of the Gospel.

N. A.

As the season of cold weather and long evenings is upon us and out-door preaching is found to be impracticable, cottage meetings should now be in order.

Releases.—The following are honorably released to return home November 24, per s.s. *Cymric*: President William W. Phelps, Elders Ernest S. Holmes, and John W. Robertson of the Birmingham conference; President Alexander Adams of the Newcastle conference; President John W. Gibson and Elder Willard O. Creer of the Manchester conference.

Appointments.—Elder J. Marlow Taylor is appointed president of the Newcastle conference; Elder James W. R. Hurst is appointed president of the Manchester conference; Elder William A. Noble is appointed president of the Birmingham conference.

Departures.—The following missionaries sailed from Liverpool for Boston per s.s *Cymric*, November 24, 1905: From Great Britain—William W. Phelps, John S. Colbert, Alexander Adams, George Reed, Joseph A. Wagstaff, John W. Gibson, Willard O. Creer, Arta D. Young, Jr., Ernest S. Holmes, John W. Robertson, John S. Boyer, Jr. From Scandinavia—James P. Nelson, Soren M. Peterson, Parley P. Peterson, John P. Jeppesen, Soren C. Sorensen, Hans L. Rasmussen, Heber A. Anderson, Iver A. Alme. From Switzerland and Germany—Junius F. Ogden, John C. Lyman, Roy Tribe, Israel Hunsaker, William H. Crook, Job W. Morrell, James W. Morris, Ira Elmer, Sister Augusta Gerns. From Turkey—Mischa Markow.

FROM THE MISSION FIELD.

Healed by the Power of God.—Elder Charles M. Bell of the Norwich conference writes of a case of healing which occurred recently at North Walsham. He states that a lady who had been investigating the Gospel was taken seriously ill, suffering from pleurisy and inflammation of the lungs. She had been given up by the doctor, but she asked the Elders to administer to her, which they did. She immediately began to improve, and was soon able to be about again—much to the astonishment of the doctor and the nurse.

THE BIRMINGHAM CONFERENCE.

THE Birmingham semi-annual conference was held Sunday, November 19, 1905, in the Handsworth Assembly Rooms, Handsworth, Birmingham. President Heber J. Grant of the European mission, President William W. Phelps and seventeen traveling Elders of the conference were present.

At the morning session the general and local authorities of the Church were presented and unanimously sustained. The statistical report for the past six months was read, showing eight branches having a total membership of 458, and seventeen traveling Elders; 33 baptisms; number of tracts distributed, 79,645; Gospel conversations, 9,140; books distributed, 1,412; meetings held indoors, 540; outdoors, 115.

President Phelps opened conference with a warm, generous welcome to all. He was followed by Elders William Lindsay and John N. White.

President Grant gave to the large gathering of Saints a very interesting and instructive talk upon duty.

At the afternoon service Elders Arthur Robinson, William J. Yard, Benjamin Willmore, and Thomas C. Peirce each spoke briefly, bearing strong testimonies of the restoration of the Gospel.

President Grant gave a stirring address upon the true characteristics of religion, and by the use of many valuable illustrations showed that the Latter-day Saints have always stood in the front rank of progress.

The first part of the evening meeting was taken up by short talks from Elder Avern R. Poulton, President Phelps, Elders John W. Robertson, David Andrew, and Ernest S. Holmes.

President Grant was in the best of spirits, and in his stirring address gave many evidences of the divinity of the Latter-day Prophets of God. He told of many manifestations of the power of the Priesthood to which he is a living witness.

Four solos were rendered during the day by Sisters Edith Jones, Winifred Greetham, Alice Kirby, and Brother Thomas C. Peirce. Accompaniments were played on the violin and organ by Elder Avern R. Poulton and Brother James Dyson respectively. The choir should not be forgotten for its excellent work, under the leadership of Elder Benjamin Willmore.

The conference was a thorough success in every way. The evening meeting especially was well attended, and hardly enough room could be made for all

present. It was a time of rejoicing for all, and from all the services the people left feeling extremely happy.

President Grant met with the Elders in Priesthood meeting on Saturday afternoon.

Friday evening, November 17th, at eight o'clock, a baptismal service was held at the Dudley Public Baths, where four persons were baptized, Elder Poulton officiating.

WILLIAM A. NOBLE, Clerk of Conference.

ASHAMED OF UTAH! WHY?

[SALT LAKE CITY has an anti-"Mormon" political party whose object is to prevent any "Mormon" from holding office in the city. Recently, in one of their meetings, a speaker said that when he went away from home, he was ashamed to register as coming from Utah. Mr. V. S. Peet takes the gentleman's expression for a text, and asks in *Truth*, some pointed questions, a few of which we reproduce.—ED.]

Why are you ashamed of Utah? Is it because it is different from any other state except Vermont and has never resorted to lynch law? Is it because Utah has a greater percentage of students in her schools and a less percentage of illiterates, paupers, criminals, and inebriates than any other state? Is it because it stands third in education although the youngest of the states? Is it because 90 per cent of its people own their homes and 89 per cent of them are free from debt? Is it because the majority of the people of Utah do not countenance race suicide, and babies are not unwelcome guests? Is it because Utah's women have been given their entire rights, and enjoy all the privileges of state and the pursuits of life that only the men enjoy in nearly every other state? Is it because God has given the people of Utah a goodly heritage? Look at her great Salt Lake and the Jordan river—the counterpart of the Dead Sea and its Jordan river where Jesus whom you pretend to worship, was baptized; look at her wonderful health giving mineral springs; look at her wonderful mountains, for you can see in their rough and rugged forms beauty, grandeur, poetry, music, divinity, and peace. You can see a beauty that no artist can paint; a grandeur that no orator can describe; poetry that can only be written on the heart; music that echoes the anthems of eternity, a divinity, for they are emblems of immortality and seem to reach from nature up to nature's God, and are a "peace that passeth all understanding." These mountains stand like giant sentinels, and during June, July, and August they seem to hold up their everlasting white snowy caps as an olive branch, beckoning the people of the torrid eastern states to get under their shadow, where sunstroke and stifling heat never come.

Did you ever think of the weary march across the plains? In my mind's eye I can see them now. I can see the handcart brigade of tired women on the crest of the continent. This summit to those poor women seemed to be the dividing line between two worlds. In front of them was the great unknown; behind them was the peaceful vales of old England and the bonny highlands of Scotland, the pleasant valleys of the Penobscot, the Kennebec, the Mohawk, the Susquehanna and the beautiful blue Juniata. They saw the homes they had left behind, the mother, the father, the sisters and brothers,

the dear old farmhouse with the fragrant woodbine creeping over the door, and the hollyhocks, the four o'clocks and the johnny jumpups in the front yard, and then their hearts grew faint from homesickness and the weaker ones said "Let's turn back." But the stronger repeated the words of Longfellow:

> "Let not him that putteth his hand to the plough look backward,
> Though the ploughshare cut through the flowers of life to its fountains,
> Though it pass o'er the graves of the dead and hearths of the living.
> It is the will of the Lord; and His mercy endureth forever."

At night many of these poor women have lain down by the side of their handcarts and watched the stars in their courses through the heavens till their sunken eyes were glassy, their emaciated cheeks became livid, and their tired and wornout bodies were still and rigid and cold in death. It was this class of people that blazed the trail, built the bridges, and carved the roads through the canyons, and made it possible for you to live on South Temple Street in a palatial mansion, and enjoy all the luxuries that only wealth can give. But in your ingratitude, "which is abhorred by God and man," you said in the language of a barroom poet to the other ingrates you were addressing, "Let's knock 'em out."

CURRENT COMMENT.

Joseph Smith's Promised Visit.

At a recent conference of the Relief societies held in Salt Lake City, Sister Rhoda Chase Hinman testified of her acquaintance with the Prophet Joseph Smith. She told of a conversation which she had with him, when she asked him when he was going to make her that promised visit. Joseph said, "I will make you that visit. "But when?" she asked him. "After the resurrection," said the Prophet. This, said the speaker had made a great impression upon her, and she looked forward to the time when the promise would be realized. Sister Hinman also reported the Alberta stake.

Alderman Broadbent and the Babies.

Alderman Benjamin Broadbent, the Mayor of Huddersfield, on Saturday, November 11, presented his first sovereign to a twelve-months-old child born in the Longwood district during his term of office, as promised by him a year ago. With a view to diminishing the infant death rate, he undertook to give to parents who had previously resided six months in Longwood, on the birth of a child, a promissory note entitling them to a sovereign on the child reaching the age of twelve months. On the back of this note are general instructions as to the rearing of children. Altogether one hundred and ten of these notes have been issued, and during the past eight months only one of the children has died.

On the morning of his re-election as mayor, Alderman Broadbent received from a number of anonymous donors a bank book, with the statement that £180 had been deposited in the bank for the carrying out of a scheme similar to his own in a poor and congested district of the town.—*British Weekly.*

"Little Children Baptists."

THERE seems to be no end to the establishment of new religious sects. In one of the Eastern counties a number of people have gathered themselves together under the name of "Little Children Baptists" Their tenets are founded upon the scriptural command, "Except ye become as little children, ye shall not enter the kingdom of Heaven." In order to carry out this injunction, the good people turn all their religious exercises into children's games. On Sundays they spin tops, trundle hoops, play marbles, and leap frog, while the gentler members delight in hop-scotch and in the skipping-rope. They have no sermon, as this would involve the illogical situation of one of their number becoming a teacher, and thus robbing himself of childhood and therefore of salvation. A general round game such as "Tick!" or "Who's got the button?" terminates the proceedings.—*Liverpool Post and Mercury.*

The Cup of Tea.

THEN the good wife adds to the general discomfiture of the household by means of her tea-kettle, in which she prepares a dose so poisonous as to ensure the destruction of the family digestive organs. She firmly believes in the efficacy of what she calls a "good strong cup of tea," and she keeps the kettle or teapot on the hob the whole afternoon and well on into the night, stewing and simmering until she has brewed for herself, her family, and any friend who may chance to drop in for a chat, a decoction of so deadly a nature as to ensure the most direful results.

She does not know, poor soul, that tea is astonishingly rich in xanthine and tannic acid; that the former of these is responsible for many uric acid troubles, while the latter is used by tanners for converting raw hides into leather.

She cannot understand that if tannic acid will convert animal matter, such as the soft, gelatinous, raw hides of beasts, into hard, tough leather, it will certainly exercise a similar effect on any animal food matter that it may find in the human stomach.—*Herald of the Golden Age.*

The "Mormons" as Scapegoats.

MR. A. A. COOPER, a well known wagon maker of the United States, recently visited Salt Lake City. He is seventy-five years old, and was acquainted with the "Mormons" of early days. Among other interesting reminiscences, he told the following to a representative of the *Deseret News*:

"I first heard of the 'Mormons' from discussions at our home, when I was just a child. Stories came to us, and used to cause excitement among the neighbors who came in to discuss them with my father. I remember there was the murder of the Hodge brothers, that was attributed to them, and the murder of Colonel Davenport at Rockport. Then there were stories of counterfeiting, robberies, and all sorts of depredations. Everybody believed the tales, and you can't imagine how bitter the prejudice against the 'Mormons' became. Finally the people got up a mob and decided to kill the leaders of this horrible people, and they broke open the door of the jail where they had been confined, after being incarcerated on some trumped-up pretext, shooting them down where they stood in the prison.

"When it happened I was a cabin boy on the steamer Falcoln, plying up

the river, and we were approaching Nauvoo. At Montrose and Quincy, where we stopped on the afternoon of the murder, we found the people all excited and terrified lest the 'Mormons' should retaliate by slaughtering them all.

"We were advised not to go on for fear of being captured and killed, but old Captain Trockmartin of the Falcoln decided to go ahead. Down in the hold he found an old howitzer and had it brought on deck. Then he loaded it with grape and canister, and put men by to serve it before starting on.

"As we approached Nauvoo next day we were very cautious and watchful for sign of an attack. We had five passengers aboard, and they were scared nearly to death, but as the city came into sight, we were surprised at its peaceful look. Not a soul was in sight on any of the streets or in the houses. At the dock we could find no one to receive our freight, and so we unloaded it and went on.

"After that the 'Mormons' moved away, and popular prejudice died down. Then the truth began to leak out slowly. The depredations kept right on, and were traced to the border ruffians and outlaws who infested the section. One by one they were caught, and the old crimes were fastened upon their heads, so that the people slowly began to realize that they had killed Joseph Smith—we always called him Joe Smith in those days—for crimes his followers were not guilty of.

LIGHTS AND SHADOWS.

BY RUTH MAY FOX, IN "THE CHILDREN'S FRIEND."

I.

Was it a dream, or a vision,
Or a pleasing fantasy?
I saw a panorama
That thrilled my whole being.
I gazed upon the beauty,
The quiet, peaceful beauty
Of a multitude of sisters
Visiting the poor and needy,
Smoothing many a lonely pillow,
Closing many a weary eyelid,
Comforting the broken-hearted,
Clothing, succoring the orphan,
Homeless, tender babes caressing.
Do you wonder that I marveled
Who they were? Why labored they?
Hear the answer: Mine-beloved,
For they do it unto Me.

II.

The picture changed: A noble throng
Of youths and maidens fair and strong,
Gathering in from near and far,
And disciplined as if for war;
Surely it was a pleasant sight
Enlisted all for truth and right.
With banners waving for the fray.
Their spirit scarce could brook delay.
With armor bright, they made much din,
For they were soldiers of the King.

III.

Another change—I hear their clatter—
The little children's pitter-patter,
With eagar feet they run to greet
Their faithful teachers, true and tender;
Who teach them always to remember
God's holy day and wisdom's way;
And teach their rosy lips to pray.
They train them sweetest songs to sing
To Zion's God and Israel's King.

IV.

And lo, I see a vision bright
Of angels clothed in radiant light,
Listening to catch the children's strain,
And smiling at the glad refrain.
A voice from Heav'n methinks I hear:
Courage! my daughters, do not fear.
Sometimes, I know, the way is hard,
But am I not your sure reward?
Guard well their feet and do your best,
Then trust in Me, I'll do the rest.

Once more a change: These are but minor parts.
Adornments, aids, yet all necessities,
In rounding out and rolling on
The mighty stone that yet shall fill the earth.
Each fitting in its proper place,
Giving and taking grace for grace.
I see the grand stupendous whole,
While awe and wonder fill my soul;
Apostles, prophets, priests, and seers,
And women, too, with grateful tears,
Receiving blessings showered on them,
Rejoicing in their diadem.
Mother, daughter, sister, wife,
And teachers of eternal life.
For God hath said: My daughters, come,
And revel in the glorious sun
Of my great gift, intelligence,
Which is My choicest recompense.

CONTENTS:

Sketches of Missionary Life 737
Some Striking Questions 740
The Vastness of Space 743
Editorials:
A "Semi-Teetotal" Pledge ... 744
Choirs and their Good Work ... 745
Releases 746
Appointments 746
Departures 746
From the Mission Field 747
The Birmingham Conference 747
Ashamed of Utah! Why? 748
Current Comment 749
Poetry: Lights and Shadows 751

EDITED, PRINTED AND PUBLISHED BY HEBER J. GRANT, 10 HOLLY ROAD

LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.